trading and making a little profit. The T'u-ssu and his retinue took with them whatever they thought might sell advantageously in Peking. For the return journey, they bought in Peking everything that they knew would sell profitably in their home country. The profit was greatly increased by the fact that they traveled free of charge and free of the usual transit taxes. Before they left Peking, moreover, the T'u-ssu received valuable gifts from the emperor, including the traditional ceremonial long coat, the yellow robe worn by officials on state occasions, and pieces of silk and brocade. A visit of this kind to the capital enhanced the stature of the T'u-ssu both among his own subjects and among the Chinese officials, because the rich presents that he took with him provided him with friends and protectors among the high officials at court.

Most of the foregoing information was collected in Liench'eng, the T'u-ssu of the Lu clan of Liench'eng having been among the last of the T'u-ssu who visited the emperor. Two old Monguors of this clan liked to talk about this visit on which their grandfathers or great-grandfathers had accompanied the T'u-ssu to the capital, where they had seen the emperor. According to the family chronicles of the clan, this visit was made in 1829–1830 by the T'u-ssu Lu Chi-hsün, fifteenth in descent from the "founding ancestor" of the clan. He left Liench'eng on the twenty-sixth of the tenth moon and arrived at Peking on the nineteenth of the twelfth moon. On the twenty-third of the twelfth moon he was granted an audience with the emperor and from the twenty-fourth to the twenty-ninth he was invited to banquets and theatrical performances.

On the first of the first moon, the new year according to the lunar calendar, he accompanied the high official who carried out the rite of congratulating the emperor at the palace called the T'ai Ho Tien, and partook of a dinner of state. On the evening of the same day he attended the theatrical performance played on the ice of the lake called Ying T'ai in the Forbidden City. On the fifteenth of the first moon he accompanied the high officials who attended the fireworks illumination of the Yuan Ming Yuan palace, and was granted the favor of such gifts as the peacock plume, clothes, porcelains, and rare foodstuffs. On the nineteenth he presented his thanks to the emperor and asked for leave to depart. He made his farewells to the high officials, left on the twenty-eighth, and completed the long journey back to Liench'eng on the fifth of the fourth moon.

In the same family chronicle there is recorded the visit paid in 1819 by the T'u-ssu Lu Cho to the Emperor Chia Ch'ing on the occasion of his sixtieth birthday at the summer palace of Jehol. This T'u-ssu left Liench'eng on the nineteenth of the fifth moon and arrived in Jehol on the tenth of the eighth moon. On the twelfth, he was received in audience to greet the emperor in the Lion Garden, where he was accorded the favor of receiving slices of venison sprinkled with pepper and

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[Note on foreign text pp. 842-843 cont.]
chiang. The rules mentioned here lead one to surmise that conceptions from lunar mythology (black-white, circular horns) are involved here. The preference for male animals, with the exception of the mules, is also striking. -- This rule is also decisive in profane life. People who have a high opinion of themselves ride only male horses (gelding), but female mules; the reddish-brown color with white mane and white tail is regarded as elegant. White eye-rings, belly covering, and white mouth are highly esteemed for all riding animals of whatever color and help to determine the price. -- It is also interesting that among the goats the lamas prefer not black, but reddish-brown bucks.

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The old man said that the ordinary people would not bother with these rules unless they gave the animal to the monastery. Otherwise the color, age, sex, castration, etc. were unimportant, so long as the animal had no physical defects.

The released animals usually stay with their own herd or in the house, for they are used to it. If they run away, nobody bothers about it. A family always keeps horses, mules, and cattle at home and uses them as before. This was not the case originally, however; it is a deviation from the old custom, brought about by poverty and work in the fields.

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A consecrated animal may never be killed. It must die a natural death. If it is eaten by a wolf, it need not be replaced. If an evildoer kills the consecrated animal, then the punishment of heaven or of the consecration-deity will strike him. Also, under no circumstances may one slaughter a consecrated animal for the offering; this would be tantamount to ordinary killing.

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